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**A Good Master well Served.**

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**A Brief**  
**Discourse**  
On the Necessary  
**Properties & Practices**  
Of a Good  
**SERVANT**

In every-kind of *Servitude* : And of the  
*Methods* that should be taken by the  
HEADS of a *Family*, to Obtain such  
a S E R V A N T.

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**By Cotton Mather.**

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Joel 2. 29.

*Also upon the Servants, & upon the Hand-  
maids in those Days, will I Pour out my Spirit.*

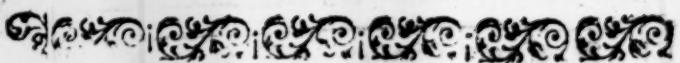
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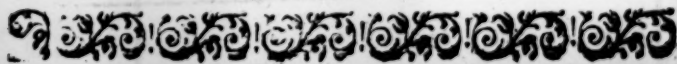
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**W**hen the *Laws* of Heaven were given to *Israel*, by the Hand of *Moses*, 'tis Observable, that the first of the *Judgments* then set before them, was about *Servants*: They had been *Servants* themselves; & it was very proper to Begin with such things as might mind them of their late Condition, & such things whereof they might be further minded in their late Condition. Their Father *Jacob*, also had been hardly used as a *Servant*, for whole *sevens* of Years, & in some Remembrance of it, the Lord begins His *Laws* with Prohibiting the Children of *Jacob*, to make one of their Nation a *Servant* more than *Six*.

Reader, I have Considered, that the Second Edition of the *Law*, in the New Testament likewise, made no little mention of what belongs unto a *Good Servant*: and I have Considered the many Complaints which Families in all places made, of their wanting such a *Blessing*. That I might in this matter, be a *Servant* unto the Lord *Jesus Christ*, and the Souls of my Neighbours, both the *Bond*, & the *Free*, in Him, the following *Essay*, just as it was uttered unto my own Congregation, is here Exposed.





## A Good Master Well Served.

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It is Written, in  
Tit. II. 9, 10.

*Exhort Servants to be obedient unto their own Masters, and to please them well in all things, not answering again.*

*Not purloining, but shewing all good fidelity, that they may adorn the Doctrine of God our Saviour, in all things.*

It is also Written, in  
1 Tim. VI. 1, 2.

*Let as many Servants as are under the yoke, count their own Masters worthy of all honour: that the Name of God, and his Doctrine be not blasphemed. And they that have believing Masters, let them not despise them, because they are brethren: but rather do them Service, because they are faithful, and beloved, partakers of the benefit. These things teach and exhort.*

It is again Written, in  
Eph. VI. 5, 6, 7, 8.

*Servants be obedient to them that are your Masters, according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ.*

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Not with eye service, as men pleasers, but as the  
 Servants of Christ, doing the will of God from  
 the heart.

With good-will doing service, as to the Lord, and  
 not to men.

Knowing that whatsoever good thing any man doeth,  
 the same shall he receive of the Lord, whether he  
 be bond or free.

It is likewise Written, in  
 Col. III. 22, 23, 24, 25.

Servants obey in all things your masters according to  
 the flesh; not with eye service, as men-pleasers, but  
 in singleness of heart, fearing God.

And whatsoever ye do, do it heartily, as to the Lord,  
 and not unto men.

Knowing that of the Lord ye shall receive the reward  
 of the inheritance: for ye serve the Lord Christ.

But he that doeth wrong, shall receive for the wrong  
 which he hath done: and there is no respect of  
 persons.

It was afterwards Written, in  
 1 Pet. II. 18.

Servants be subject to your masters with all fear, not  
 only to the good & gentle, but also to the froward.

**T**HE Great God who Formed all things,  
 and who particularly, Formed the Spi-  
 rit of man within him, hath Formed  
 Us with a Sociable Disposition; which  
 Disposition to Society, Planted by God in our  
 Nature,



*the* Nature, hath *Positive Rules* given by our God  
*rom* in His Word, for the Regulation of it.

*and* The *First Society*, which Mankind falls, and  
*eth* indeed *Naturally* falls into, is *Domestical*; the So-  
*he* ciety, that makes a *family*. Now, by the De-  
mands of *Nature* it self, 'tis come to pass, that  
in such a *Society* there must be a *Superiority*, and  
an *Inferiority*; there must be some who are to  
*to* Command, and there must be some who are to  
*but* Obey. Accordingly, The *Domestical Society* is of  
*rd* Three Sorts; There is a *Conjugal Society*, or  
*rd* that between the *Husband* and the *Wife*; there is  
a *Parental Society*, or that between the *Parent*  
and the *Child*; and there is last, and lowest of  
all, an *Herile Society*, or that between the  
*ng* *Master* and the *Servant*.

*of* When the Providence of God, hath brought  
a person, into any sort of *Humane Society*, it is  
not the least Office of *Religion* to direct, and  
assist, the person, in the Discharge of the *Rela-*  
*or* *tion*, which he bears to that Society. The true  
*d* *Religion*, having a due *Impression* upon us, will  
vastly amend us, and improve us, in every *Rela-*  
*s* *tion*, wherein the Providence of God hath plac-  
ed us. It has been a *Maxime* sometimes justly  
used; Be sure, that *Religion* cannot be right, that a  
*d* *man* is the worse for having. And I will add *This*  
*n* unto it; Be sure, if a Person seem to be *Religious*,  
but is not by *Religion*, made, a *Better Husband*  
or *Wife*, a *Better Parent* or *Child*, a *Better Ma-*  
*r* *ster* or *Servant*, that persons *Religion* is vain.

We find therefore that the *Scriptures* of God often and largely insist on the **Duties** of men, in those **relative** Capacities, wherein they stand obliged unto one another. But among the rest, the Duties of *Masters* and *Servants* are pressed, with a very frequent, fervent and pungent Inculcation; and this most especially in the Inspired Epistles of the *New Testament*. In the Days of *Primitive Christianity*, there were Christianized **Masters**, who had much ado to lay aside, the fierce, harsh, brutish and bloody Usage of their *Servants*, whereto in their *Paganism* they had been accustomed; and there were Christianized **Servants**, who on the other side had much ado to maintain a due Respect unto their *Masters*, after they were by Regeneration advanced unto the privileges of the Gospel, and made the *Sons* and *Heirs* of God. For this cause, the Apostles, do very emphatically Demonstrate it, that *Christianity* will Teach persons to be better *Masters*, and better *Servants*, than ever they were before.

Casting a careful Eye upon our Assembly, I behold here many Hundreds of persons, which have been *Stated* in both of these two Orders, by the God of Order. 'Twill therefore be but a part of our *Stewardly* Faithfulness, our *Pastoral* Watchfulness, to Address both of these Orders, with such *Admonitions* as may be agreeable unto their Circumstances.

¶ And First, I will have the *Servants* to stand by, as it becomes them, till their *Masters* are Served before them. I must in the First place, Exhort you that are *Masters*, to Read seriously those Paragraphs in the Oracles of God, which lye next unto them, wherein the Duties of *Servants* are specified, for you will therein find your Duties also, abundantly declared: and when *Masters* are spoken to, Let the *Distresses* also take all that shall be spoke, unto themselves.

I. But the first of those Counsils, which are proper and needful for you is; Oh! see to it, You that are *Masters*, and have *Servants*, I Entreat you, see to it, That you be not yourselves the *Servants* of the worst *Masters* in the World. You do a little bear the Image of God, in that Government, which you have over your *Servants*; but God forbid, that you should bear at the same Time, the Image of the Devil, and be under the Government of that Wicked One. Very Lamentable was the Curse of Canaan, in Gen. 9. 25. He shall be a *Servant* of *Servants*. And how lamentably Cursed then will you try to make your *Servants*, if their *Master* must be a *Servant* of the Devil. Poorly fit is that man, to Command others, who shall be himself Commanded always by the Devil, and by the Earthly Sensual Devilish Inclinations of his own Heart Syrs, Do you first your selves become the *Servant*

ants of God, and then you may have Blessings in, you will be Blessings to, those that shall become *Servants* unto, your selves. There is this Lesson divers times in the Bible given you, *Know that you have a Master in Heaven.* I say then, Learn this Lesson; and let every *Master* say, *The Lord of Heaven shall be my Master.* I remember the *Servant of Abraham* seem'd, as it were to value himself, upon the score of his having such a *Master*; said he, in Gen. 24. 34. *I am Abrahams Servant.* Indeed, a *Master* that shall be like *Abraham*, an Exemplary Believer, and a Religious Householder, will give *Servants* cause to be ambitious of Living with him. Whereas,

*Qui non obtemperas Domino, torqueris a Servo.*

Our own *Disobedience* unto God, is often Chastised in the *Disobedience*, and the Misbehaviour, of our *Servants*.

II. But having thus Embraced that Service, from which the biggest *Master* or Monarch, is not Excused, a Second of those Counsils; wherewith you should now be adviled, is, To be as *Well Advised* as you can, in the *Choice* of your *Servants*. It was the good Resolution of a Renowned *Master*, in Psal. 101. 4, 6. *I will not know a wicked person; mine eyes shall be upon the Faithful of the Land, that they may dwell with me; he that walketh in a perfect way, he shall Serve me; He that works Deceit shall not dwell within my House, he that telleth Lies, shall not tarry in my sight.*

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*fight.* I beseech you, do not Choose to Harbour in your Houses a *Traitor* and a *Rebel* against the God of Heaven; but as far as may be, Choose those to *Serve* you, that profess themselves willing to *Serve* the God, that made both you and them. It is true, and, alas, that it is true! there is too much Scarcity of *Godly Servants*, to afford a *Choice*, unto us all; but if we can't have *Godly Servants*, yet let it not be our *Choice*, to have *Servants*, that shall be noted for any visible and notorious *Ungodliness*; you had better take a *Serpent* into your Houses, than a Profane, Swearing, Cursing, Drinking, Wanton, Thievish, Lying, Child of the Old *Serpent*. There are many little Ingenuities, which are used by men, for the *Trials* of their *Servants*, before they have them; the *Trials* of their Capacity, their Sedulity, their Fidelity; but let your main *Trials* for your *Servants* be, Whether they can say, as he, in 1 King. 18. 12. *I thy Servant fear the Lord from my Youth.* Now, a good Report, of them, is therefore to be sought for. An *Onesimus*, a *Servant* Born again, will be a *profitable Servant*.

III. But having Chosen your *Servants*, and endeavoured that they may be *Choice Ones*, You are now, *Thirdly*, to attend unto some further Counsils, about the well treating of them.

And here, there are *Three Things* that you owe, yea, there are *four Things*, that may not be denied unto them. Even

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Even, the *Moral Philosophy*, of the *Heathen*, pronounced, *Three Things* to be due from a *Master*, unto a *Servant*; namely, *Work*, and *Food*, and *Discipline*; [*Nam Cibus sine Opere facit Servum Percum*; *Opus sine Cibo, Asinum*; *Castigatio sine utroq; Canem*] and, I am sure, our *Christian Theology*, will not Release you, from any of the *Debts* which thus Ly upon you. *Masters* indeed should be *Fathers* unto their *Servants*. It was a most suitable word, which a *Celebrated Master* once had from those that were under him, in 2 King. 5. 13. *His Servants came near, and spake unto him, and said, My Father*. Thus, you should give your *Servants* reason to testifie concerning you, *That man has been a Father to me, as long as I have Lived with him*. Now, that it may be so,

The first Thing that you owe to your *Servants*, is, *Work*. Let them have *Work* to do, and let their *Work* be well done; countenance them not in any *Idleness*, whereof there comes no *Goodness*. Now in Ordering the *Work* of your *Servants*, you must Lay no *Sinful Commands* upon them, nor appoint them any *Evil Work*. It is your Title in the Book of God, *Masters according to the Flesh*. You may *Command* no further than the *Flesh* of your *Servants*; they may not by any *Sin* wrong their own *Souls*, to gratify you; nor may you *Command* them to do any of those things which are, the *Works of the Flesh*. Your *Authority* over your *Servants*,  
is

is Derived from God ; Oh ! Let not that *Autho-  
rity* be employed against Him. The *Master* and  
the *Servants* did but bring Everlasting Ruine up  
on one another, in that horrid Action, whereof  
we read, in 2 Sam. 13. 28, 29. *Absalom Com-  
manded his Servants* to Commit a most pernicious  
Villany, saying, *Fear not, have not I Commanded  
you ? And the Servants of Absalom*, it follows, *did  
as he Commanded*. Send not your *Servants* upon  
the Devils Business ; make not your *Servants*,  
the Tools of any Wickedness ; Let not your  
*Servants* be bidden, like *Sennacheribs*, to Reproach  
the Almighty Lord ; No, but like another *A-  
braham*, show that you would not have the Con-  
science of a *Servant* in any thing Imposed on.  
Again, in Ordering the *Work* of your *Servants*,  
you must Lay no *Cruel Commands* upon them,  
nor appoint them *Too Hard Work*. If you must  
be *Merciful to a Beast*, you must much more be  
*Merciful to a Servant*, in your not *Over-working*  
of him. A *Servant* must not be handled like a  
*Beast*. The *Strength* of your *Servants* must be  
considered :

*Quid ferre valent, Humeri, quid ferre recusant.*

And you must so Proportion their *Work* to it,  
that they may not Complain of you, as the  
over-burdened, over-driven *Israelites* did, of their  
*Egyptian Taskmasters*. Don't put them upon  
Cries and Groans, which God will hear in Hea-  
ven His Holy Habitation ! There are some whole  
Countrys in the World, against whom the Cr



of the *Servant*, is dreadfully gone up unto the Lord of *Sabaoth*. It was the Law in *Israel* in Lev. 25. 46. *Ye shall not Rule over one another with Rigour. Be a Master, but be not a Tyrant: Let not your Servants have their Lives Embittered, their Healths Impaired, their Bodies Macerated, by your Tyranny. A David once, when he was himself, would not meddle with a thing, whereby the Blood of a Servant had been Exposed. Yea, 'Twas the Speech of a Generous Pagan, Our Servants are as our Poor Friends, and are in our Houses not meerly for Servitude, but for Patronage. But this is not all you have to do, about the Work of your Servants; You are also faithfully to Teach your Servants the Work of that Calling, for the learning whereof, any of them are bound unto you. While you use them for Servants, you must so use them, that in Time they may come to be Masters. If Servants are with you, to Learn, any Mystery in your Occupation, 'twill be a most Complicated, Couzenage and Robbery in you, to Conceal that Mystery from them. Hide not from them any Ingenious or Significant Part of your Trade, out of any Covetous, Envious, Undermining purposes. It was Enjoined about a Servant, arriving to the Period of his Prentice-ship, in Deut. 15. 13, 14. *Thou shalt not let him go away Empty; thou shalt furnish him Liberally: This was that he might not be under Necessity of becoming a Servant again. Those Masters, who by letting their Servants go away**

Un.



Unfurnished with the *Skill* of their *Trades*, do necessitate them unto the Second Service of *Journey men*, are guilty of a great Iniquity! But, if there be any *Mystery of Iniquity* in any of your *Trades*, don't let your *Servants* understand any of *Them*. Show them not any *Subtile* and *Shuffling Tricks*, which belong to the Arts of *Cheating*. No, I will speak in the words of a Witty Writer, *If thou art Skill'd in any Black Art, keep that unto thy self, and the Devil from whence it came.* If you put them upon the doing of any *Fraudulent* thing for your advantage, you will make them Incur that Threatning, in Zeph. 1.9. *I will punish them, which fill their Masters Houses, with Violence and Deceit.*

But now, having well ordered the *Work* of your *Servants*, the Second thing that you owe to them, is, **Food**. Let them not want their *Food*, nor any of that *Physick*, or that *Cloathing*, which may come under the Reckoning of, *A Food Convenient for them*. This is the Demand of God, in Col. 4.1. *Masters, give unto your Servants, that which is just and equal.* It is but *just and equal*, that you should *Feed* them, and *Help* them, that *Serve* you. As for the *Diet* of your *Servants*, when they are *Well*, which is one thing that belongs unto their *Food*, this is to be *Wholesome* and *Enough*. It was said, in Luk. 15.17 *How many Hired Servants of my Fathers, have Bread Enough.* They will not for Shame ask for *Dainties*. The Proverbs of the *Wise man*, have Stigmatized

matized, *A Servant that is Delicately brought up.* Nevertheless, *Bread* they should have ; and so much *Meat*, and so much *Drink*, as may be reasonably Esteemed, *Enough.* Our Lord ha's told us, *The Labourer is Worthy of it.* Again, As for the **Relief** of your Servants, when they are *Ill*, which is another thing that belongs unto their *Food*, you are to show your Compassion on them, in it. He was a Despicable *Amalekite*, of whom t'was said, in 1 Sam. 30. 13. *My Master left me, because Three Dayes agoe, I fell sick.* The Neglect of them, in their Sicknes, will be a sort of *Murder*, in the Account of God : and a withholding of any Justice from them for their Sicknes, is as Dishonourable, as Uncharitable. The Centurion, was a *Souldier*, and though the Persons of that Profession, are usually more *Hard barked* than others are, yet when he had a *Servant* lying *Sick*, how much concerned was he !

Once more, The **Clothing** of your Servants, at all Times, this also is a thing, that goes with their *Food* ; and it should be *Neat*, *Warm*, and *Modest*. It is mentioned as the Character of a good *Mistress*, in Prov. 31. 21. *She is not afraid of the snow, for her Household ; for all her Household are Clothed* [not, with *Scarlet*, as it is in our Translation ; but ] *With Double Garments.* *Garments* for the *Winter*, as well as for the *Summer*, and *Garments* for the *Lords-Day* as well as for the *Week-Day* ; and these *Double Garments*, for the Sobriety of them, well becoming the Condition

of a *Servant*; a *Master* should see that a *Servant* may be supplied with such *Double Garments*. But this also, is not all that pertains unto the *Food* of the *Servants*; for there are some *Servants*, to whom *Wages* are by *Contract* Engaged; and it will be a *Crying Sin*, to *Withhold* those *Wages*. When a *Laban*, Oppressed a *Servant*, either by *Denying*, or by *Delaying*, of his *Righteous Wages*, the *Righteous God* Interposes, with a *Vengeance* against such a *Master*. There are two *Sentences* of *Sacred Writ*, which fall methinks like *Thunderbolts* upon the *Heads* of such *Oppressors*; The One is that in *Jer. 22. 13.* *Wo to him that uses his Neighbours Service, without Wages, and giveth him not for his Work.* The Other is that in *Deut. 24. 14, 15.* *Thou shalt not Oppress, an Hired Servant; At his Day thou shalt give him his Hire, neither shall the Sun go down upon it; for he is poor, and setteth his Heart upon it; Lest he Cry against thee to the Lord, and it become Sin unto thee.*

But the *Food* of your *Servants*, being thus provided for, *Discipline*, is the *Third Thing* that you owe unto them: and this *Discipline* is to have a twofold Aspect, *The punishment of Evil Doers*, and, *The praise of them which do well.* Faulty *Servants* are to be *Rebuked*; and some *Servants* are so *Refractory*, as to come under that *Last*, in *Prov. 29. 19.* *A Servant will not be Corrected by words; for though he understand, he will not Answer.* *Servants* may not be *Indulged* in any  
Sloth-

*Slothful*, and much less, in any *Thievish*, practices; and if Servants have any *Ill Haunts*, *Drunkenness*, *Wantonness*, *Gaming*, and *Company-keeping*, they are to be strictly *Restrained* therefrom. If *Words* will not operate upon them, you know the *Portion* of, *The Servant who knows his Masters Will, and does it not*. And, yet, even the *Stripes* of such a Servant, must be so moderated with *Humanity*, that he may not be thereby *Killed*, or *Maimed*: *Eye for Eye*, *Tooth for Tooth*, and *Life for Life*, will be demanded, by the *Righteous God*, the *Judge* of the *Creepled Servant*. But *Faithful* Servants are at the same *Time*, to be *Rewarded*: We should let such *Desirable* Servants perceive, that they are to us, as *his* was to him, in *Luc. 7. 2*. *The Centurions Servant was dear unto him*. There are certain *Encouragements*, of *Liberty* to be granted unto Servants at some *Seasons*; and there are the *Encouragements* of *Preferment*, whereof some Servants may be capable; we are to *Encourage* all the *wayes* that we can, the *Servant* that shall any way *deserve* it.

But are these *Three Things*, all that you owe unto your *Servants*? No, There is a *Fourth*, which is of more *Importance* than all the *Rest*; And this is, *Your Care about the Souls* of your *Servants*. It will be the *Care* of an *Abraham*, *He will Command his Household, that they shall keep the way of the Lord*. It will be the *Care* of a *Jeshua*, *As for me and my House, we will Serve the*

the Lord. The Apostle says of Ministers, *They watch for Souls, as they that must give an Account*; Thus it may be said of Masters, *They must give an Account of the Souls, that belong unto their Houses.* Masters, When any Servant comes to Live with you, the God of Heaven does betrust you, with another Precious and Immortal Soul; a Soul to be Instructed, a Soul to be Governed, a Soul to be brought home unto the Lord. As he said, in 1 King. 20. 20, 29. *Behold, One brought a man to thee, and said, Keep this man; if by any means, he be missing, then shall thy Life be for his*: Even so, God has brought the Soul of thy Servant unto thee, and said, *Look after that Soul; if that Soul be utterly Lost, because thou didst nothing for the Salvation of it, thy Soul shall go for that Soul.* May the Awe of these Thoughts upon you, cause you, to be Sollicitous, for the Souls of your Servants, that they may not perish for ever! Job could say, in chap. 31. 13. *I despised not the Cause of my Man-servant, or my Maid-servant.* Hast thou a Man-servant, or a Maid-servant? Oh! Despise not the Soul of such a Servant! But you'll say, *What shall we Do?* I answer; *Do This* for your Servants; Leave them not Unacquainted with, and Uncatechised in, the Principles of Religion. Let your Servants be able to say of you, as in Math. 22. 16. *Master, Thou Teachest the way of God, in Truth*; and let them not be Ignorant of any Saving Truth. Again, *Do This* for your Servants; Enquire critically,

into their Spiritual Estate before God. Be prudently Inquisitive into their Experiences, into their Temptations, into their Behaviours. Further, Do *This* for your Servants; Reprobe every Miscarriage that may be Discerned in them. Show them all the Paths of the Destroyer, whereto they may be Inclining, and Lovingly, Solemnly, Scripturally Chide them out of those Paths. Once more, Do *This* for your Servants; Require them to Do the Things that will be pleasing unto God. Charge them to Repent of Sin, Believe on Christ, and Consider their Wayes, and Prepare for their Eternity, and not Omit the Daily Devotions of a New Creature. Especially, the Commandment Charges you, to Charge your Man servants, and your Maid servants, That they Remember the Sabbath Day, to Sanctifie it. If you will do such Things for your Servants, it will be said of you, as it was of Solomon, in 1 King. 10. 8. *Happy are thy men, happy are these thy Servants, that stand continually before thee.* But, Oh! Do one thing more, for the Souls of your Servants; That is, Pray for them, Yea, Pray with them, continually. There was a Prophet, that had a Servant, of whom, 'tis reported, in 2 King. 6. 17. *He Prayed, and said, Lord, I pray thee, Open his Eyes, that he may see; and the Lord Opened the Eyes of the Young man.* A pathetick, a pertinent Prayer of a Master, for a Servant; *Lord, Open the Eyes of my Servant, that he may not go on blinded with Sin; and, Lord, Open the Heart*

of my Servant, that he may cordially Receive the Influences of thy Grace! There was a Captain that had a Servant, of whom, 'tis reported, in Math. 8. 7. He came, saying, Lord, my Servant Lies at home, Sick of the Palsey, grievously Tormented. Every Master should thus be concerned in Prayer for a Servant; Lord, I have a Servant sick by Sin, O bring him out of his grievous Maladies! and, Lord, I have a Servant under sinful Estrangements from thee, O let him not Ly in his grievous Unregeneracy! I have known Masters who rarely have had any Servants, but what have afterwards prov'd the Servants of God: Why, The Secret Prayers of those Masters, fetch the Spirit of God from Heaven, on almost all that Live with them, Thus ought, Masters to Pray; and in the hearing of their Servants too, they ought thus to Pray. There was a pious man, who had an House full of Servants; but it is reported, in Acts 10. 2. He feared God with all his House, and prayed unto God alwayes. A Praying Master, like Abraham, will be very like to have Servants, like unto himself: But, Woful, Ruelul, will be the Condemnation of those Prayerless Masters, whose unhappy Servants, must bring in this Testimony before the Judgment Seat of God, Lord, This man did never quicken us to Pray unto thy Majesty; we seldome heard him at Prayer, for a whole Week, or a whole Month together! Masters, Consider of these Things in the Fear of God: and Mistresses, Consider also, what is to be your part, in the doing thereof.



¶ But having thus fairly and fully bespoke the Regards of your *Masters* for you, and shown you how concern'd I am, that you may have *Good Masters*, 'tis to you, O *Servants*, that the most of our Exhortations are to be directed. And although you have your Duties, most sufficiently represented, in those Expreſs *Edicts* from the King of Herven, wherein you may read Him ſpeaking of you; yet it will not be amiſs to fetch out from thoſe Heavenly *Edicts*, the particular Duties which are Incumbent on you.

There are ſeveral ſorts of *Servants* now together, in this Congregation. A *Servant*, according to the Apoſtolicall Deſcription, in 1 Tim. 6. 1. is *One that is under the Yoke*; that is, One that is under the *Domestical* and the *Despoticall* Diſpoſal of another, by *Other Bonds* beſide thoſe of *Nature*. Some of you, are under the *Yoke* of *Servitude*, by a perpetual *Vaſſalage*, to thoſe who have by *Sword* or *Price* purchaſed a *Dominion* over you. Others of you are under the *Yoke* of *Servitude*, by a *Temporary Agreement*, which you have made with ſome, to be ſubject unto them for a while upon ſuch and ſuch *Conſiderations*. And there are of both *Sexes*, both *Men* and *Maids*, under both of theſe *Yokes*.

But, *Let as many Servants, as are under the Yoke*, now hearken, with a very great Attention,



unto the counsils which the words of the Ever-living God, shall set before them. It was said, in *Psal.* 123. 2. *Behold, as the Eyes of Servants Look unto the Hand of their Masters, and as the Eyes of a Maiden, to the Hand of her Mistress, so our Eyes wait upon the Lord our God.* Thus, Let you that are *Servants and Maidens*, give a greater Attention unto the words of the *Lord your God* this Day, than ever you gave unto any *Master, or Mistress* whatsoever.

I. This is the first Counsil that calls for your Attention ; *Servants*, In the first place, Become the **Devoted Servants**, of the Lord **Jesus Christ**, who is, *The Lord of all*. O that you might all of you, be able to say, as he in *Psal.* 116. 16. *O Lord, Truly I am thy Servant, I am thy Servant.* It is Observable, That the *Homage* which we owe unto the Heavenly Lord, is ordinarily described by *Metaphors* drawn from the *Service*, of an Earthly Master. Among such *Metaphors*, I take a special Notice of this One ; That the Lords calling of a man to *Serve him*, is expressed by His calling of that man, *unto His Feet* : In the Hebrew Original of the Old Testament, the Phrase for, *A Servant*, usually is, *One at the Feet of his Master*. At their Tables they Lay down on *Carpets*, and so the *Servants* that waited on them, stood at their *Feet* behind them. Thus among the *Roman Writers* also, *Ad Pedes*, or, *A Pedibus*, is the Phrase for a *Servant* ;

want : he was a, *Servus*, who, *Ad Pedes steterat*. faic  
 Well then ; *Servants*, Do you come away unto the  
 the Feet of the Lord Jesus Christ ; and whatever the  
 Service you have to do for your Masters, Let Lo  
 something analogous to that Service be done in Ti  
 the first place, unto that Holy, Holy, Holy Lord yo  
 Almighty. It is commanded you, in Eph. 6. 5, E  
 6, 7. *Servants*, Be obedient unto your Masters, as Se  
 unto Christ ; Not with Eye-service, but as the Ser- fo  
 vants of Christ ; with good will, doing service as S  
 unto the Lord. And it is again commanded you, m  
 in Col. 3. 2, 3, 4. *Servants*, whatever ye do, do it th  
 Heartily, as unto the Lord ; for ye serve the Lord It  
 Christ. So then, This is the first Thing, that is se  
 to be urged upon you ; Oh ! That you would T  
 become the Sincere, and Hearty *Servants* of the C  
 Lord Jesus Christ ! Then we shall hope to see y  
 you, *Dutiful Servants* unto those Masters and S  
 Mistresses, under whom our Common Lord hath b  
 Stationed you. t

To bring you into this Blessed Service of the  
 Lord, there are these Directions, which in the  
 Name of that Great Lord, My Lord, and Your  
 Lord, I Charge you to comply withal.

First, Renounce, and, Forsake, the Service of  
 those *Invisible Masters*, a Slavery to whom,  
 is inconsistent, with the Service of the Lord Jesus  
 Christ. Our Lord Jesus Christ hath said, in  
 Math. 6. 24. Ye cannot Serve God and Mammon.  
 Thus, ye cannot Serve the Lord Jesus Christ, and  
 Serve the World, the Flesh, and the Devil. Joshua  
 said

at. said unto the Idolatrous People, *Ye cannot Serve*  
 into the Lord. And, I say unto all, that still make  
 ver sublunary *Vanities* their *Idols*, *Ye cannot Serve the*  
 Let Lord. Hear this, All ye *Unregenerate* Servants!  
 in Tis possible your Service, to the Houses where  
 ord you Sojourn, may for some things be Irksome  
 5, Enough unto you ; Oh ! but you are in another  
 as Service, that would be a Million times more Irk-  
 er- some, if you were not stark *Dead in Trespasses &*  
 as Sins. The *Fashions* of the *World*, you must Hu-  
 u, mour, the *Cravings* of the *Flesh*, you must Fulfill,  
 it the *Temptations* of the *Devil*, you cannot Resist :  
 rd It may be said of you, as in Jer. 5. 19. *Ye have*  
 is *served strange Gods*. Wretched Servants ! Oh !  
 d That you were more sensible of your horrible  
 ne Captivity ; When will you be *Aware*, when will  
 ce you be *Weary* of it ! I tell you, a Turkish, or a  
 d Spanish *Slavery*, is not a thousandth part so misera-  
 h ble, as the Accursed *Slavery* of your Souls, to  
 e the *Invisible Destroyers* of your Souls. But will  
 e you at length take a Course, for your own De-  
 r liverance, O Wretched Servants, that you are ?

If any one should Counsel you, to *Run a-*  
 way, from the Christian Masters in whose  
 Houses you reside, he would be a *Wicked Coun-*  
 sellor. A *Run away Servant*, is a Dishonest, and  
 a Disgraced sort of a Creature, among all the  
 Sober part of Mankind. It was uttered, as an  
 Extream Reproach, upon those to whom it was  
 offered, in 1 Sam. 25. 10. *There be many Servants*  
*now adays, that break away, Every man, from his*  
 Master :

*Master.* They are not meer Prisoners of War, but by the Providence of God brought under further Necessities and Obligations ; and yet they think of Turning Fugitives ! The Devil is the Driver of those Unfaithful Servants, who Unlawfully Desert the Service, wherein the Good Hand of God ha's fixed them ; and the Unavoidable Confusions whereunto all such Run away Servants, do generally Run themselves, would make one think, that none but the Devil Driven would attempt it ! Wherefore, As when a Servant hardly dealt withal, was Running away, an Angel of the Lord appeared unto that Servant, and said, in Gen 16.9. Return to thy Mistress, and submit thyself unto her Hands ; thus, if any of you are Designing or Desiring to Run away from your Masters, I do bring you a Prohibition from our Great LORD this Day, Stay with thy Master, & submit thy self unto him, if thou wouldest not have the Plagues of God, pursue thee, wheresoever thou goest. Harken to me, in this thing, thou uneasy Servant ; and Poor Servant, If sinners entice thee to Run away, Consent thou not.

But yet, for those Invisible Masters, I mean, those Tempters, and those Tempers, which Enslave your Souls, in a Distance from God ; here I will make no Scruple thus to Counsel you, O Run away from your old Masters ; as fast as you can, and as far as you can, Run away from those Hellish Taskmasters ! and I am certain, I am not your Counsellor to your Destruction, in thus urging of you.

Draw

Draw near to the Lord Jesus Christ with such a Profession as that, in Isa. 26. 13. O Lord, other Lords besides thee, have had Dominion over us, but now we will be for thee alone. After this manner, plead with the Glorious Lord-Redeemer; Lord, If thou wilt make me Free, I shall be Free indeed; I can bear to be the Servant of a man, who is my Neighbour, for thy sake; but, Oh! I cannot bear to be a Servant of a Lust, and of a Devil; send me therefore, thy Free Spirit, O Lord, and let thy Spirit set me Free from the Insufferable Captivity, wherein I am sold under sin; and let me no longer be a Servant of sin, unto Death, but being made Free from sin, let me become the Servant of Righteousness for ever. And what will be the Effect of your thus pleading with the Lord! It will be that in Rom. 8. 2. Made Free from the Law of Sin and of Death. Indeed you shall Sin still, and you shall Dy still; but you shall not be under the Law of Sin and of Death. I'll tell you, how it will be; Among the Romans, there were Three states of men; there were the Slaves, and there were the Free, and there were the Enfranchised. The Slaves absolutely depended on other men; the Free were altogether their own men; The Enfranchised were such as had been Slaves, and were become Free; but yet partook of a Middle state, between both. Now, the old Patrons, of such as were afterwards Enfranchised, still retained some kind of Hank upon them. Quintilian sayes, The Patron might yet lay his Hand on the Enfranchised man; he

he might Seize him, he might Strike him, though he might not lay him under *Chains*, much less take away his *Life*. Even so, when the Lord Jesus Christ hath once *Enfranchised* thee, *Sin* may vex thee, *Death* may finite thee, but yet thou art rescued from *Chains* forever, nor shall thy Soul Dy by the hands of thy old Oppressors.

But herewithal, Secondly, Resign your selves up unto the *Service* of the Lord Jesus Christ, in giving the Consent of your Souls unto the *New Covenant*; and let this be with you, *A Covenant never to be forgotten*. Probably, the most of you, have been *Baptised* in your Infancy, as being *Servants* Born in the House of the Lord Jesus Christ. Well, your *Baptism* is the *Livery*, which you wear of your Service to that most Illustrious Lord. But are you, by such an *Early Anticipation*, become the *Covenant-Servants* of the Lord Jesus Christ? Then, Renew your *Baptismal-Covenant*, and again, and again, and many Times over, Dedicate your selves unto the Service of your Saviour. And, let every one of you, from your Hearts, make that Profession before the Lord Jesus Christ, in *Plal. 119. 38. Lord, I am thy Servant, Devoted unto thy Fear.*

Holy *Apostles*, have counted it their matchless Honour, to be styled, *The Servants of the Lord Jesus Christ*; Yea, mighty *Emperours*, have worn that style, as their Crown, *The Vassals of the Lord Jesus Christ*. Yea, the Brightest, and Highest *Angels*

*Angels in Heaven, are the Servants of that Lord. And, will you, ye mean Servants among the worms of the Dust, be loth to come into so glorious a Service? Behold, the way to it. Give the Consent of your Souls, unto the Covenant of Grace; and according to the Terms of that Covenant, as Hezekiah speaks, Yield your selves unto the Lord.*

There is the Tender of a *New Covenant*, made unto you; and even unto the Meanest, & Vilest, and most abject *Slave* among you all; unto the *Proposals* whereof, Let this be the Answer of your Conquered, and Converted Souls.

O Thou Ever-blessed God; Father, Son, and Holy Spirit.

I am Willing to abandon all the Corrupt Interests of this present Evil World, and Return to Thee, Converse with Thee, Delight in Thee, as my best Good, and my last End for ever.

I am Willing that the Lord Jesus Christ, the only Mediator, should as a Priest, a Prophet, and a King, do all that for me, which He does for all His Chosen, in bringing them home unto Thy self.

I am Willing, in Gratitude unto the Lord Jesus Christ, for my Salvation freely Purchased and Applied by Him, to Serve Him, in Constant Endeavours to Glorify Him according to the Rules of His Gospel all my Days,  
Unto



Unto all of This I am Willing, and it is Thy Sovereign Grace that hath made me Willing. May I now be kept and Helpt by the Power of That Grace, in all Thankful Obedience before the Lord.

Servants, Here set your Hands with your Hearts ; and in You let there be some Accomplishment of that Prophecy, in Isa. 44. 5. *One shall say, I am the Lords, and another shall subscribe with the Hand unto the Lord.* Here are those Indentures, which when you have Religiously Subscribed, you will become the Servants of that Master, who ha's *Thousands of Thousands of Angels Ministering unto Him, and Ten Thousand Times Ten Thousand that stand before Him.* I do not Ask, *Whose you are ?* But if you truly come up to this Transaction, the Lord Jesus Christ Himself, the Lord of Glory, will say of you, as in Ezek. 16. 8. *I enter into a Covenant with thee, sayes the Lord God, and thou becamest mine.* They are no Inconsiderable Persons, I assure you, that may be called, *The Men of God !*

But then, Thirdly, Carry your selves in the Service of the Lord Jesus Christ, according to the **Fit Carriage** of a *Servant*. Be studious to Know the Service expected by the Lord Jesus Christ : Like Paul, Say before Him, Lord, *What wouldst thou have me to do ?* Like Samuel, Say before Him, *Speak Lord, for thy Servant hears ;* Like David, Say before Him, *I am thy Servant,*  
Lord,



Lord, give me Understanding that I may know thy Testimonies. Again, Be Ready to Do the Service Expected by the Lord Jesus Christ; never Dispute any of His Commandments, but say, *They are all Holy and Just and Good*; Esteem them not as *Hard Sayings*, any things that he shall say; but join with the Psalmist, in your saying, *Lord, I Esteem thy Precepts, concerning all things to be Right.* Furthermore, Contrive continually, how you may be Serviceable unto the Lord Jesus Christ; and how you may do Service for Him, with all that you are, & all that you have, and all that you can do; and Glorifie him with your Spirits and your Bodies, which are the Lords. I add, Be satisfied, with your Allowances from the Lord Jesus Christ. John said unto Servants, *Be content with your Wages*; and Paul said, unto the Servants of the Lord Jesus Christ; *Be content with such things as you have.* Whatever may be your Portion here, prove your Godliness, by your Contentment with your Portion. If your Carnal Appetites are not in all things gratified, Meditate, Servants must not be Choosers; My Glorious Master, sees it not fit for me to have these Little Things; and why should I murmur?

But Finally; Devote your selves unto the Service of the Lord Jesus Christ Immediately. We are very much provoked, when our Servants do Delay going where we in all Hast have sent them. Servants, I must send you unto the Lord Jesus Christ; yea, and I do it with all the Hast imaginable.

imaginable. Your Souls are Damning every Hour, till you have gone to the Saviour of Souls; wherefore I say, Go presently; and as *Jonathan* said unto his *Lad*, *Make speed, haste, stay not!* Our *Servants* are most of them, yet in their *Youth*; Oh! that they would not let their *Youth* pass, before they become the *Servants*, of that Lord, who says, *They that seek Me early shall find me.* It is a Golden Sentence, in *Lam.* 2. 27. *It is good for a man to bear the Yoke in his Youth.* *Servants*, you are under a *Yoke* in your *Youth*; but that so few of you, do while you are Young, affect the *Easy Yoke* of the Lord *Jesus Christ*, *This is a Lamentation, and shall be for a Lamentation.* It is the Precept, in *Ecc.* 12. 1. *Remember thy Creator in the Dayes of thy Youth;* which we may render, *In the Dayes of thy Choice.* Come then, *Young Servants*, make your *Choice* this Day; I say, as he of old, *Choose whom you will Serve.* Choose wisely; and say not in your *Choice*, *I will serve the Enemies and the Undoers of my Soul;* but say, *Lord, I will be thy Servant, I will desire to Fear thy Name for ever.*

And now having thus bespoke your Service unto our *Common Lord*, the next Counsil, that must make you happy is,

II. Let your Service unto the *Masters* [ and *Mistresses* ] of the Families, where you are *Servants*, be such, that the Lord *Jesus Christ* may thereby be *Glorified*.

It has been among the Wretchednesses of Mankind, that *Servants* have ordinarily been so bad, as to bring a Discredit upon the very *Names*, which were once innocently and agreeably used, for all that rank of people. Some *Names*, that formerly signified no more than *Servants*, now carry all the Dishonesties of *Knavery* and *Villany* in their signification, because that *Servants* have so often been *Dishonest*. But now may God help you, Our *Servants*, instead of bringing a *Blemish* upon your own poor *Names*, to bring a *Glory* unto the Name of that Lord, whose Name indeed is *Exalted* far above all *Blessing* and *Praise*.

It is brought, as a *Great Motive*, to make a *Good Servant*, in Tit. 2. 10. *That they may Adorn the Doctrine of God our Saviour, in all Things*: and in 1 Tim. 6. 1, 2. *That the Name of God, and His Doctrine be not Blasphemed*. Let me tell you, *Servants*, The *Glory* of God your Saviour, is very much concerned, in your Conforming to the *Laws*, which are given for *Servants*, in the *Doctrine* of that Lord. If *Servants* behave themselves holily and usefully, according to the *Laws* of this *Doctrine*, What will Enſue upon it? Why *Servants* do usually carry *Lanterns* before us; Truly, You *Servants* will by a wise Carriage, have your *Light* so shining before men, that others will *Glorify* your Master in Heaven, upon your Account. But, if you that are *Servants*, professing a subjection unto the Lord Jesus Christ, shall al-

low

low your selves in any Misdemeanours, the *Glo-*  
*ry* of *God your Saviour* will thereby suffer excee-  
 dingly. And of this, I have a very particular  
 Warning to give unto you, that frequent the  
*Private Meetings* of *Young People*, to Pray,  
 and Sing, and Repeat Sermons, and Confer  
 with one another. While such *Private Meet-*  
*ings* are not Perverted and Abused, they will  
 prove *Real Blessings*, unto the Neighbourhood;  
 and your *Masters* will be glad of your going  
 sometimes to such *Nurseries of Piety*. But if  
 you give your *Masters* (or *Mistresses*) any just  
 cause for this Reflection, That since you have  
 gone to *Private Meetings*, you grow more  
*stotbful*, and more *sawcy*, and that their *Busi-*  
*ness* is more neglected, and that they have  
 less *Command* over you, and that you keep  
*Unseasonable Hours*, and that when you are to-  
 gether, you *Talk* and *Hatch* mischievous Things,  
 You are but so many *Impious Hypocrites*. Wo  
 to you, *Servants*, *Hypocrites*, if you make your  
*Private Meetings* the Incentives or Occasions  
 of any *Wickedness*. 'Tis pittie, that Satan should  
 get so much advantage to Reproach and Con-  
 found the desirable Opportunities of *Soul-Good*,  
 which you may have at Well regulated *Pri-*  
*ivate Meetings*, as has been given, by some  
*Servants*, that have been *Ungodlier Servants*  
 after their being there, than they were before.  
 I see, I mind, the Wiles of your *Adversary the*  
*Devil* ! and therefore, I do vehemently Ad-  
 monish

monish you, That you do not Endure any One Person, in your *Private Meetings*, whose Master shall justly set the brand of *Undutiful Servant* upon him.

And now, *What I say unto You, I say unto All* ; But I say such things as these.

I. Whatsoever Service you do for your Masters ( or Mistresses ) do it as a Service unto the Lord Jesus Christ. How urgently is this noble Principle for your Service, in the Book of God set before you? You have it, in Eph. 6. 5, 6, 7. Servants, Be obedient, in singleness of Heart, as unto Christ ; Not with Eye service, as men pleasers, but as the Servants of Christ, Doing the Will of God from the Heart ; with Good will, doing Service, as unto the Lord, and not unto men. You have it again, in Col. 3. 23, 24. Servants, Whatever ye do, do it heartily, as unto the Lord, and not unto men ; Knowing that of the Lord you shall Receive the Reward of the Inheritance ; for ye Serve the Lord Christ. Whatever Lawful Service you are set about, Consider this with your selves, The Lord Jesus Christ, has put me into my Service, and the Lord Jesus Christ, has now bidden me do such a Service ; Wherefore the Service which I am now set about, I'll do it out of Respect unto the Lord Jesus Christ ; I'll do it, because the Lord Jesus Christ will be Dishonoured, if I

do it not. An honest man once, Cutting of Wood, was ask'd, *Who are you at Work for?* and he piously answered, *I am Cutting of Wood for God.* Whatever you do in your Service, in the House, in the Shop, in the Field, or in the Ship, you may do it all for the Lord Jesus Christ; You may Sanctify all your Servile Employments, by doing them under this Consideration, *The Lord Jesus Christ hath Commanded me to Obey my Master and my Mistress.* It was the Speech of a Great man, *The Work of a poor Milk-Maid, if it be done with an Exercise of Grace, is more glorious than the Triumphs of a Cæsar.* Truly, the meanest Work that you have to do, in your Service, though it be in the Stable, or the Kitchen, you may thus render very Glorious; Do it with such a Consideration as this, *Though it be a mean Thing that my Master, or my Mistress will have me to do, yet it is the Will of the Lord Jesus Christ, that I should now do it; & therefore I will do it cheerfully.* A Great King once Expressed this thing, in that verse.

*Nenti fila Deus mentem Conjungit Olympo.* Or,  
*The Hand the Wheel does Ply,*  
*The Heart's with God on High.*

I say, The Favour of the Eternal King, will be toward so Wise a Servant. And now, What a Wonderful Consolation, may this be unto you under all the Difficulties of your Service! The Lord Jesus Christ is your Master; if you cannot

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cannot spend, and stoop, for a mortal man, like your selves, can't you do it for such a *Master*, as the *Lord of Hosts*? It may be, you'll have *Little Pay* from any man, for what you do. Yea, but the *Lord Jesus Christ* will be your *Paymaster*: He will Grant you *Everlasting Recompences*, in that *Blisful World*, where not the *Least Thing* that has been done for the *Lord*, shall ever be forgotten!

II. Yield unto your *Masters* (and *Mistresses*) that *Reverence*, which is due from a *Servant* unto a *Master*. Since by the *Ordination* of God, you are made *Servants*, don't think much of that *Inferiority*, which is to be confess'd by you, as long as you are *Servants*. It is an *Apostolical Instruction*, in *1 Cor. 7. 21.* *Art thou called, being a Servant, Care not for That. For he that is called, in the Lord, being a Servant, is the Lords Free-man.* Even so, tho' thou shouldest be a *Free man of the Lord Jesus Christ*, count not thy self too *Good* therefore to be a *Servant*. The *Proud Hearts* of many *Servants*, make them discontented, at the *Lowness* of their present *Station*, and at the *Lowliness* which they must Express in their *Station*. But I am to remind you, That this *Pride* was the *Sin* of the *Devils*; the *Devils* could not bear to be *Servants* in such a *Station* as the *Almighty God* had appointed for them. *Servants*, be *Humble*; if you would, not fall into the Condemnations of the Devil!



You are sometimes *Proudly* Enough concerned, it may be, that your *Clothes* are no finer, and you affect an unsuitable Gayety and Gallantry. But if you would have *Ornaments* indeed upon you, *Then*, as the Apostle speaks, you must be *Clothed with Humility*; that is, Wear *Humility*, as a *Badge*, of your being *Servants*, unto that Blessed Lord, who once *took on Himself the Form of a Servant*. Now one Discovery of your *Humility*, is to be, in a *Reverent* or a *Respectful* Demeanour towards those, whom God hath made your *Masters*. It was said, in Mal. i. 6. *If I be a Master, where is my Fear?* You ought alwayes to *Observe* your *Masters*, with a *Fear* of Disobliging them; and you ought alwayes to *Observe* in your *Masters*, an Ordinance of God, which calls for your *Submissive*, your *Conceding*, your *Complying* Disposition, towards them.

If your *Masters* are those that have the *Fear* of God in them, You then have not the *Less*, but the more cause to *Fear* Them, with your most *Awful Regards*. The more of God there is in them, the more *Fear* you should have to *Displease* them. Methinks, It should be a pleasant Thing, to *Serve*, a *Servant of God*! Yea, though your selves may be as well as They, in the Lord Jesus Christ, in whom there is *neither Bond nor Free*; though your selves may have the same God, and the same *Grace*, and the same *Hope*, with your *Masters*, and may sit at the same *Table* of the Lord;



Yet, hear what is required in 1 Tim. 6. 2. *They that have Believing Masters, let them not Despise them, because they are Brethren; but rather do them Service, because they are Faithful and Beloved, Partakers of the Benefit.* Nay, but what if your Masters are without the Fear of God? Still you must not be without the Fear of them. Overlook their Failings; and be as loath to see their Follies, as Japhet and Shem were to see their Fathers Nakedness: but be mindful of the Charge, in 1 Pet. 2. 18. *Servants be subject unto your Masters, with all Fear; not only to the Good and Gentle, but also to the Froward; Let their base Tricks be never to many.* Briefly, you should Think Reverently of your Masters, and Speak Reverently of your Masters; Don't Reproach your Masters, as that wicked Servant Ziba, Slandered his of old. Preserve the Honour of your Masters Abroad, as well as at Home; and be not a sort of Spies, upon the Houses of your Masters, to carry Tales abroad, whereby They may be Defamed. Instead of That, You are to Imitate your Masters in all their Laudable Properties and Practices. What? Have you discerned, that your Masters are Praying Men, Honest Men, Laborious Men, Men that Walk with God, and Men every way Conscientious? Learn of such Masters, or else your Masters will rise up as terrible Witnesses against you, in the Day of Gods pleading with you.

And at the same time, all Sullenness, all Sawci-

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ness, 2<sup>d</sup> *Impudence*, in your Deportments towards your *Masters* ( or *Mistresses* ) is to be abominatèd; as indeed most abominable. Sadly was that Good Man of the East, plagued with *Bad Servants*, when he could say, in Job. 19. 16. *I called my Servant, and he gave me no answer. Servants that will speak Nothing*, when modest *Answers* are Expected from them, and *Servants* that will speak *Too much* with a malapert *Answering again*, giving it may be, Two words for One, when they are Chidden for their Faults; and *Servants* that must have their own way and will; these are too *Irregular Things* to be Endured!

III. Let your *Obedience* to your *Masters* ( and *Mistresses* ) while you are *Servants* be such, as will manifest that you are the *Obedient Children of God*. You are the *Animate, Separate, Active Instruments* of other men. *Servants*, your *Tongues*, your *Hands*, your *Feet*, are your *Masters*, and they should move according to the Will of your *Masters*. If you are those *Eye-servants*, who will Obey your *Masters* no longer than their *Eye* is upon you, know it, the *Eye* of the All seeing, and Almighty God, is upon you, to Condemn you, for this *Disobedience*. The most becoming Intercourse between *Masters* and *Servants*, is that in Math. 8. 9. *I say to this man, Go, and he goes; and unto another, Come, and he comes; and unto my Servant, Do This, and he doth it.* You should by a *Ready Obedience*, procure the pleasure of your

your *Masters*, to be as well Executed, as if your *Masters* themselves did Execute it; and let it not be said by them, *I must Command my men, and do it my self.* It was said, in Rom. 6. 18. *His Servants ye are, to whom ye Obey.* You have but the *Name*, the meer, the bare *Name* of *Servants*, if you don't Obey your *Masters*; and, that, I assure you, is not a Little *Criminal*! The just *Commands* of your *Masters*, cannot be broken, but at the same instant you break the *Commands* of the most High God, whose *Kingdom Ruleth over all.* As 'tis said of *Magistrates*, in Rom. 13. 2. *Whosoever Resisteth the Power, Resisteth the Ordinance of God; and they that Resist, shall Receive to themselves Damnation.* So may it be said of *Masters*; Their *Power* over you is the *Ordinance of God*; When you Refuse or Forget the Doing, of what they have *Bidden* you to do, you do so far affront the *Ordinance of God.* So then, the Anger of your *Masters* is not all that you do by your *Disobedience* Expose your selves unto; you become obnoxious to the Anger of a Dreadful God, by your *Disobedience.* Think of it, *Servants*; When you have wilfully, yea, or though but carelessly, transgressed, the *Commands* of your *Masters*, you may thus animadvert upon your selves, *I have Sinned against God, in this Miscarriage!*

'Tis true; Your *Obedience* unto your *Masters*, is to be Limited by that caution, in Col. 3. 22. *Servants, Obey in all Things, your Masters, ac-*

## A Good Master well Served.

according to the *Flesh*, in singleness of Heart, fearing of God. If your *Masters* put you upon the doing of any thing, that is contrary to the *Fear of God*, then, in the *Fear of God*, forbear to Obey; rather Suffer than Obey. When your *Masters* will have you to Cheat, or Lye, or Profane the *Sabbaths*, now you are to, Obey God rather than man; there is that prohibition for you, in 1 Cor. 7. 23. Be not the Servants of men. A Joseph would Obey his Master, while he required of him nothing Ungodly or Unrighteous; he would not Obey his Mistress, when she would have him, to do a great Wickedness, and Sin against God.

But as long as your *Masters* ( or, *Mistresses* ) do give you no *Commands*, contrary to those in the *Word of the Lord*, you are so long to Obey them in the Lord. And you are all most of all to do it, when the *Commands* of your *Masters*, are the very same that are in the *Word of the Lord*. If your *Masters* bid you to Read, and Hear the *Word of the Lord*, and Live according to the *Word*, and give them some account of your proficiency by that *Word*; Obey them Conscientiously. *Masters*, If they will not Obey you in those things, Turn them out of Doors.

IV. Let your Diligence in the Service of your *Masters* ( and *Mistresses* ) be such as to render you Profitable and Acceptable Servants. There are many slothful Servants; and Servants, that would willingly Sleep away, or Talk away, if not  
Play

Play away, all their Time: Will you now see the Brand of such a *Servant*? You shall see it, in *Mat. 25. 16. Thou Wicked and Slothful Servant.* We are told, *Cursed will be he who does the Work of the Lord Negligently*; and I will venture to say, *He who does his Masters Work Negligently, shall not be Blessed.* *Eliezer* had a Good Master; and such was his *Diligence*, that he would not Eat his *Victuals*, till he had seen some Dispatch of his *Masters* Business. *Jacob* had an hard Master, yet such was his *Diligence* about the Business of that Churl of a Master, that he could say, *In the Day the Drought Consumed me, and the Frost by Night, and my Sleep departed from my Eyes.* If *Servants* were thus *Diligent*, they might even then Serve their *Masters*, and themselves too, and get a fore hand wonderfully; [Though it must be still with the Allowance of their *Masters*, if they would honestly Do for Themselves.] It was said, in *2 Thes. 3. 10. This we Commanded you, that if any would not Work, neither should be Eat.* There are *Servants*, of whom they say,

-----*Sunt Omni Tempore Tardi,*  
*Sudant quando vorant, frigescent quando Laborant :*

They Eat until they Sweat, and Work until they Freeze: But the Spirit of God, has, you see, passed this Judgment on them, *The worst Meat they can Eat, is too good for them.* Whereas, there is a Notable Prophecy concerning the *Diligent*;

gent ; you have that Prophecy in the Proverbs of Israel ; 'tis in Prov. 10. 4. *The Hand of the Diligent makes Rich ; 'tis in Prov. 12. 24. The Hand of the Diligent shall bear Rule ; 'tis in Prov. 22. 29. Seest thou a man Diligent in his Business ? He shall stand before Kings, he shall not stand before mean men.* So then, Where you see a Diligent Servant, you may ordinarily Prophecy concerning him ; *That Servant will one Day be Preferr'd ; yea, if it be possible, he'l be a Rich and a great Master, before he Dies.*

But among many Instances of Diligence, which a Servant is to give, a more special one is, *An Expedition in those Errands which he may be sent upon.* It is one of the Proverbs, in Prov. 10. 26. *As Vinegar to the Teeth, and as Smoke to the Eyes, so is the Sluggard to them that send him.* There is nothing more offensive than a Servant that stays Loitering upon his Errands. Let Servants go and come nimbly, and be upon the Wing in the Errands of their Masters, if they would not have the Blemish of Hateful Sluggards Ly upon them. Thus, I Exhort Servants to be Obedient unto their own Masters.

V. Let your Faithfulness to all the Interests of your Masters ( and Mistresses ) be such, that you may be, the Faithful Servants who shall abound with Blessings. Tis of the Extremest Consequence for you, to Act according to that Injunction of Heaven, in Tit 2. 10. *Not purloining,*  
but

*but shewing all Good Fidelity.* The Sons of Jacob, could say, *Thy Servants are True men.* Our Servants, We must have you to be the Children of Our Father Jacob. Of a Faithful Servant, it is said, in Prov. 25. 13. *He Refreshes the Soul of his Master.*

You are to be *True* in your *Words.* Oh! Never go to put off your *Masters*, with a *Lye*, in any matter whatsoever.

*Dare to be True ; Nothing can need a Lye ;  
A Fault, that needs it most, growes Two thereby.*

And, I beseech you that are *Masters*, to forgive in your *Servants* any Fault sooner than, a *Lye* ; but let that Fault Never, I say, Never go Unpunished. There was once an Atheistical *Servant*, who would go to put a Sham upon his *Master*, with a *Lye* ; his *Master* call'd him to an account, where he had been, and he falsely said, in 2 King. 5. 25. *Thy Servant went no whither :* but you have heard what became of that *Servant* ; the *Lyer* was made a *Leper* for ever. If you durst offer a *Lye* unto your *Masters*, to Excuse or Cover any thing amiss, I will say, *What shall be done to thee, thou false Tongue ? False Wretch ;* How wilt thou bear the wrath of God, when thou shalt cry for a Drop of Water to Cool the Tormenting Inflammations, of that lying *Tongue* ?

But you are to be *True* in your *Works* also.  
And



And here, as you must beware of Betraying the *Secrets* of your *Masters*, or Injuring the *Nests* where you lodge, thus you must beware of Impairing their *Estates*. We read of a *Servant*, in Luk. 16. 6, 7. Who basely Defrauded his *Master*, of no less than *Twenty*, yea, *Fifty* Per. Cent. but however the *Forecast* of such a *Servant*, was Parabolically once improved in a Discourse of our Lord, yet the *Stealing* was Damnable and Horrible. *Servants*, In the Name of the God, who is of *Purer Eyes than to behold Evil, or look upon Iniquity*, I do Vehemently Warn every one of you, to take heed of *Wronging* your *Masters* unto the Value of a Penny as long as you live. Never Give to *Others*, Never Take to *Your selves*, of your *Masters* Goods, without their Leave, unto the Value of a Farthing. Mark what I say; By every Act of *Dishonesty* towards your *Masters*, you do but Entail *Everlasting Disasters* upon your own *Affayrs*. Probably your own *Affayrs* will afterwards be so unsuccessful, that you shall see, you have Impoverished your selves a *Pound*, by every *Shilling*, whereof you have Rob'd your *Masters* in such Pranks of *Dishonesty*. *Unprosperous Dealers* there are, that will never *Thrive*. Why not? Because they have heretofore *Cbeated* those that Employ'd them, and the Lasting and Wasting Vengeance of God will still haunt them for it. Or, if it should not be so, yet by this *Dishonesty* you will give *Incredible Wounds* unto your own  
guilty

guilty Souls. You must, if you are able, make some *Restitution*, some *Reparation*, for the *Wrongs* you have done, to your *Masters*, but, if you are not Able to do *That*, you must however make a most Penitent *Confession* of the *Wrongs*: Or, else you must unavoidably perish under the Rebukes of a Righteous, a Jealous, and Unreconciled God, throughout Eternal Ages! Thy Soul never can see *Peace* until the *Blood* of the Lord Jesus Christ, who *Restored that which He took not away*, have melted thy Heart, so as to make thee *Restore as much as thou canst*, of what thou hast thus taken away. Do, *Dy* before this be done, and, The *Tormentors* of the Pit below, will Sieze and hold thy Soul, O thou Fraudulent Servant, until thou hast Paid the utmost *Farthing*; but then, that cannot be until the very Heavens be no more!

VI. Let it be your Study to be *Serviceable* unto your *Masters* (and *Mistresses*) Really, Thoroughly, Universally *Serviceable*. There ha's been an old saying sometimes used, *Quot Servi tot Hostes*, A man hath so many *Mischiefs*, as he hath *Servants*. Oh! Confute that *Saying*, by your *Doing*, all the *Friendly Offices* that you can possibly do for your *Masters*, in all their *Many Interests*. I cannot but set before you, the Picture of a *Servant*, worthy to be an Exemple through all Ages; tis that of *Joseph*, in Gen. 39. 2, 3, 4, 5. *The Lord was with Joseph, and he was*

a Prosperous man, and he was in the House of his Master, the Egyptian; and his Master saw that the Lord was with him, and that the Lord made all that he did to prosper in his Hand. And Joseph found Grace in his sight, and he Served him, and he made him Overseer over his House, and all that he had he put into his Hand. --- And the Lord Blessed the Egyptians House for Josephs sake; and the Blessing of the Lord was upon all that he had, in the House, and in the Field. A Servant worth Gold! Oh! make this your daily Prayer and Care, Lord, make me a Blessing to all the Family where I Live! Servants, Have you no Opportunities to Do Good unto your Masters? Ponder, and Enquire, what you have. Often put that Question unto your selves, Which way may my Master become the better for me? You may be Serviceable to your Masters on very many Temporal Accounts; Examine, How? But possibly you may be Serviceable to your Masters on Spiritual Accounts also. May not your Masters Children for ever fare the better for you, if you will be continually Teaching of them, and Praying for them? This would be a wondrous Thing indeed, if the Children of those, with whom you dwell, may have cause for ever to say, Blessed be God, for sending such a Servant into my Fathers House; God has made that Servant a Father (or a Mother) to my Soul; Had it not been for what I saw and heard of that Servant, I might have been undone Eternally And may not the Other Servants of your Masters be brought

brought home to God, by your means, if you do watchtully take Pains with them and for them? There was once a *Servant* Converted unto God, by happening to over-hear his *Fellow Servant*, Crying to God in Secret for his Conversion. Yea, The *Souls* of your *Masters* themselves; May not you be Instrumental to Recover them from the *Snares of Death*? There was once a Noted *Master* troubled with a *Leprosie*; it was *Naaman*; and the *Addressees* of his Discreet *Servants*, helped him to the Cure of his *Leprosy*. It may be, thy *Master* has a Vice like some *Leprosie* cleaving unto him; and is it not possible for thee now handlomely and modestly to come unto him; and say, *Syr*, I pray, that you would give me Leave to do the part of a true *Servant* in this one thing; I perceive your *Prosperity* is very much Endangered, by some *Temptations*, whereof it would be well, if you were more aware. If I knew of any one intending to Kill you, or to Rob you, or to do you any manner of Hurt, I were a wicked Wretch, if I did not presently inform you of it. *Syr*, I do now know of something that intends and threatens more mischief to you than I can Express. You know *Syr*, What the Word of God speaks, about the Families that call not on His Name; You know *Syr*, What the Word of God speaks about those that sit with vain persons; You know 'tis said, Swear not at all; and 'tis said, Be not Drunk with Wine, wherein is Excess. You'l Excuse my Freedom with you, *Syr*, and Believe that I desire nothing in  
this

*this World, more than your Prosperity. Speak thus unto him ; and if you can't Speak it, then Write it. If thy Master, be not a Monster, he'l thank thee for such a Representation : and, What knowest thou, O Servant, but thou mayst Save thy Master ?* However, be sure to carry thy Master in the Arms of thy Prayers unto the Lord, for His Blessing ; Do *this* every Day that comes over thy Head, as long as thou Livest with him.

VII. Those things which may have a Tendency to make you **Ill Servants**, Avoid them Carefully, Religiously, Eternally. Wherefore that you may not be **Bad Servants**, Abandon all **Bad Courses** whatsoever. And let all **Mispendence of Time** come under your very particular Detestation : Divide your Time justly between your **Masters**, and your **Own Souls** ; and Squander it not away, in any of those Impertinencies, which will at last cause you with unutterable Bitterness to utter that Bitter Complaint, *What Fruit have I of those things whereof I am now Ashamed!* No, But Redeem all the Time, you can, to accomplish your selves, with such points of Knowledge and of Goodness, as may render you Amiable to all the World. There is one special Mispendence of Time, whereto Servants, and others, are commonly addicted ; and that is, *The Reading of Idle Romances*, against which, Let me become an Adviser, this Day ; neither Derided nor Despised. Those Romances usually beget, in the  
unwary

unwary Readers of them, very false Notions of Love, Honour and Vertue; and the Images of Servants occurring in them, are usually full of Wickedness. Besides, The most of those Romances, are such Foolish Tales, that the Readers, instead of being the Wiser, or the Better for them, have their minds very Sensibly thereby Tainted with a Frothy Vanity. You shall therefore find, That when you have been Reading of a Romance, you will have little Heart afterwards to Read the Bible, the Book of God, and of Life. But indeed! Are Books of Devotion, or Books of True and Good History so Scarce, that like Swine, you have only the Husks of Romances to feed upon! I say, Distemper not your Souls, with such Venemous Papers, as will ere long leave you wishing, *Oh! that I could now Recal the Time which I spent in Reading of Silly Romances! Oh! That I had spent that Precious Time, in Reading those Things that might have helped me in the Service of God, and of my Generation.*

But of all the Pernicious Things, which do make Ill-Servants, & are therefore to be Shunn'd by All Servants, there is none more Pernicious than that of **Evil-Company**! Servants, O Remember that *Caveat of Wisdom, A Companion of Fools, shall be destroyed.* There are Knots, of Evil Companions, in every Town; those Knots if once you are in them, they will hold you fast in the Bonds of Iniquity. 'Tis in Bad Company,

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that

that you will get those *Vicious Cursing, Swearing, Wanton, Lying, Scornful, Habits*, which will render you *Abhorred*, not only by the Holy Lord, but also by all Sober and Vertuous Men. Tis in *Bad Company*, that you'l come to be bewitched with the *Unlawful Games, of Cards, and of Dice*, which have in all Ages been Thundred against, by a *Cloud of Witnesses*, as well *Pagans*, as *Christians*, and Profane the Name of God, by *Playing with Pure Lots*, which are Solemn and Sacred Things. Tis in *Bad Company*, that you'l hear the Words & Wayes & People of God, Scoffed at, until you your selves have Learn't like wise to Scoff at them, and *Sit in the Seat of the Scorners*. Your *Masters* are never like to have any Good of you more, if you are once fallen into the Snares of this *Evil Company*. Nor is this all the *Lamentation and Mourning and Wo*, which I am to produce concerning you; No, *This Evil Company* will carry thee down with them unto the *Congregation of the Damned* for ever; and the *Fiery Furnace* of Hell, will be *Seven Times the Hotter* upon thee, for thy having of thy Old, Lewd, Mad *Companions* about thee, in that hideous *Place of Torment*. How many forlorn *Servants*, have I beheld upon their *Death-Beds*, Looking upon their former *Companions* now visiting of them, as upon so many *Toads of Egypt* in their Chambers, and Crying out, with the Dimness of the Anguish, of the Second Death upon them, *Oh! These Companions, have been the undoing of my Soul!*

Con-



Consider of these Things, O our Servants ; Depart from the Tents of those Wicked Creatures, lest you Perish in all their Sins.

Thus have the Duties of a SERVANT been display'd before you. What can I say more but This ? Consider with your selves, Were I my self a Master, or a Mistress, what sort of a Servant would I desire ? So, Servant, go thy way, and be thy self Such a Servant.

Let every Prentice now among you, Resolve thus, to Do his Master Good and not Hurt, all the Dayes, of his being to Related. Shall I a little Reason with the Lads ? Why, Seven years will not last alwayes ; Behave your selves Vertuously, until the Seven years, more or less, be Expired ; and so, how meanly soever you may fare, you shall have the Continual Feast of a Good Conscience in you, all the Time of your Prentice ship ; and when your Time is out, it is likely that God will multiply His Blessings upon you ; Men will Respect you, Employ you, Value you ; and at last, when Time shall be no more, Our Lord will set open for you, the Doors of His Heavenly Fathers House, to which you shall be welcomed, with a, Well done, Good and Faithful Servant, Enter into Joy.

Let every Handmaid, now among you, Resolve thus to Reply unto these things, Behold, the Handmaid of the Lord, be it unto me according

to thy Word! There was once, *A Little Maid waiting on the Wife of Naaman*, who brought the House where she Served, into such an Acquaintance, with the *God of Israel*, that they had cause to praise God for ever, for such a *Maiden*. One *Maid* in a House, that shall be a *Wise Virgin* here, may gloriously *Enlighten* it. Will you then be such prudent, such painful, and such prayerful *Maids*, and so busily, so thriftily manage the Things committed unto you, and have such a Motherly Regard for the *Children* which are perhaps to be Tended by you, as that your *Mistresses* may have cause to count you their *Children*, rather than their *Servants*? Even, *Maid servants* may be among the *Daughters*, that shall be as *Corner-Stones* in our Houses, and polished for the *Building of the Temple*.

And will not the Scores of *Slaves*, the poor *Blacks*, now also in this Assembly, Give Earnest Heed, unto these words of God? Give Ear, ye pitted *Blacks*, Give Ear! It is allowed in the *Scriptures*, to the *Gentiles*, That they *May keep Slaves*; although the Law of *Charity* requires your Owners, to Use you, as those that have *Reasonable Souls* within you. Yea, 'twould be against the Conscience of any Good man, to keep you for *Slaves*, if he find himself unable to use you according to that Law of *Charity*. But the most of you, have so little cause to desire your being any other than *Slaves* as you are, & where you are, that it would soon make you  
mis-

miserable to be otherwise. You are better Fed  
& better Clothed, & better Managed by far, than you  
would be, if you were your Own men. All that  
now remains for you, is to become first the Good  
Servants of the Lord Jesus Christ, & then, of those  
that have purchased you. There was a Coun-  
trei of Swartby People, of whom 'twas foretold,  
in Psal. 68. 31. *Ethiopia*, [ or, more truly, *Ara-  
bia* ] shall soon stretch out her Hands unto God.  
Well then, poor *Ethiopians*, do you now Stretch  
out your Hands unto the Lord ; even those poor  
Black Hands of yours, the Lord calleth for them.  
Lift those Hands of yours in Petitions to the  
Lord ; Pray constantly, as well as you can, That  
the Lord would make you Servants unto Himself,  
and Pardon you, and Accept you, and Save you, thro'  
Jesus Christ for ever. Set those Hands of yours  
to Engagements to the Lord ; Vow solemnly as  
well as you can, That you will be the Servants of  
the Lord, by the Help of His Grace, as long as you  
Live. And be sure, that you never Stretch forth  
your Hands, unto any Evil ; alwayes Keep your  
Hands from doing any Evil ; do not by Fornicati-  
on, by Drunkenness, by Stealing, by Lying, by  
Running away, make your selves infinitely Black-  
er than you are already. No, But put yourselves  
into the Hands of the Lord Jesus Christ ; be  
willing that the Lord Jesus Christ, should make  
you His Own. And then, for the sake of the  
Lord Jesus Christ, be Good Servants, unto those  
that own you ; Do for your Masters, and your  
Mistresses,

*Mistresses*, all the *Service* that you can ; and be orderly in every thing.

So, though your *Skins* are of the colour of the *Night*, yet your *Souls* will be washed *White* in the *Blood of the Lamb*: and be Entitled unto an *Inheritance in Light*: Though you are in *Slavery* to men, yet you shall be the *Free-men* of the Lord, the *Children* of God: Though you are Fed among the *Dogs*, with the *Orts* of our *Tables*, yet you shall at length, Ly down unto a *Feast* with *Abraham* himself, in the *Heaven* of the Blessed. Been't you Discouraged; it will be but a *Little*, a *Little*, a *Little While*, and all your pains will End in Everlasting Joyes.

But if you will not be such Orderly *Servants*, 'tis a terrible thing that I have to say unto you. All the *Sorrows* that you see in this *World*, are but the *Beginnings* of *Sorrows*, and Little *Emblems* of the *Sorrows* that remain for you in another. Do you meet with *Hunger* here? You shall there be *Hungry* and hardly be-*stead* for ever. Does the *Heat* Oppress you here? You shall there be *Tormented in a Flame* hotter than that of *Brimstone* for ever. Does the *Cold* afflict you here? You shall there have *Gnashing of Teeth* for ever? Do you here sometimes want your *Sleep*? There you shall *not Rest*, neither *Day nor Night*, for ever? Are you *Beaten* here? Why, the *Devil* will be your *Overseer*; and you'l be Weltring under intollerable *Blows* and *Wounds*, *World* without End.

*Masters,*

*Masters,* These poor *Negroes* will hardly mind what I say; I pray, do you Repeat it unto them.

And now, may the Lord bring us all to that Bliss, where *Abraham* the Master, and *Eliezer*, or *Lazarus* the Servant, are together With the Lord for ever! Amen.

*Quamvis hoc nec a Laicis videtur Exceptum, specialiter tamen Sacerdotibus probatur Impositum, ut tales Ministros habeant qui Divinis Regulis non repugnent.*

*Cassiodorus, Super Psal. 100.*

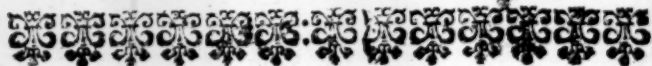
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